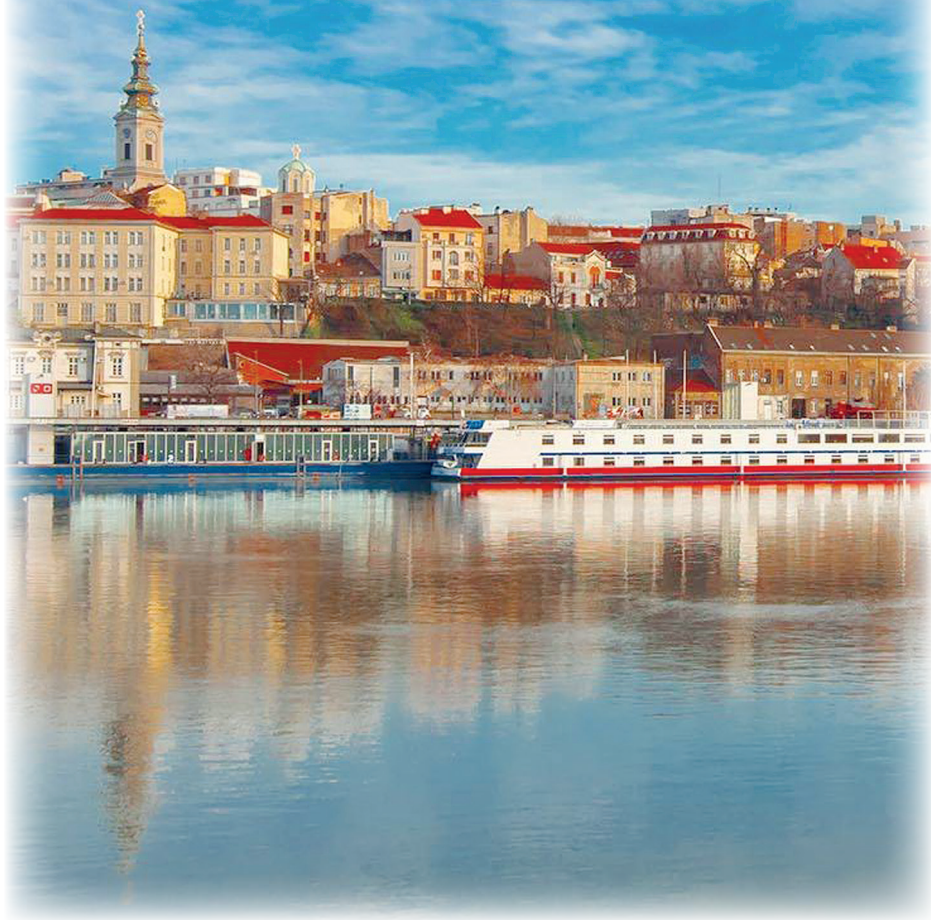


СЛАВЯНСКИЙ МИР

В НАСТОЯЩЕМ И ПРОШЛОМ

Памяти Владимира Павловича Гудкова



совокупность статей, опубликованных
на сербском и русском языках в ЮН
Бит (ЮФРЮ) и России (СССР), по вопросам
тики ~~сербского~~ сербского и хорватского
разноурного языка (языков) или, и чаще
по вопросам грамматики, лингвистических
художественных и научных текстах сер-
бских, хорватских и боснийских авторов.

С сербским (сербским и хорватск
я познакомился в семнадцатилетнем воз-
расте, окончив ^{в 1951 году} московскую школу, посто-
упив в филологический факультет МГУ имени
Ломоносова и волею декана зачислен
языковую группу славянского отделения
давал нам язык вернувшийся в конце второй
войны на родину из Югославии бывший
Улья Ильич Толстой, внук Льва Николаевича
Благодаря природной интеллигентности
и ментальной восприимчивости Улья

1951 год — это было время культа
советско-югославского паритетно-взаимного
конфликта, мимившей нас, угасившей, как
с носителями языка, современной югославской
и литературы. Все печатные сведения о серб.
языке мы получили преимущественно из уст
И. И. Мясоедова (который, кстати сказать, как мы
позже, знаем сербский язык лучше многих
осевших в Югославии россиян).

Изучая грамматический строй
языка по объяснениям ^{наставника} ~~учителя~~ и из
моей в ~~ст~~ университетской библиотеке вели
колебания книг по советским языкам, в том числе и
изданий сербских грамматик и, естественно, срав.
грамматическую структуру сербского языка с родн.
венским языком, я был ~~растерян~~, как сказать, зе
лован ^{шагматичный} ~~оригинальнейшим~~, все имеющим аналога
русском. Это конструкция, состоящая из груп
много времени с союзом (или частицей) да,
заменяет инфинитив (могу казати = могу
В доступных грамматических описаниях и

*Посвящается памяти
Владимира Павловича ГУДКОВА*



МОСКОВСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
имени М. В. ЛОМОНОСОВА
Филологический факультет

СЛАВЯНСКИЙ МИР В НАСТОЯЩЕМ И ПРОШЛОМ

ПАМЯТИ ВЛАДИМИРА ПАВЛОВИЧА ГУДКОВА

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Рецензенты:

Т. С. Мочалова – канд. филол. наук, доцент
(Дипломатическая академия МИД России);
О. А. Остапчук – канд. филол. наук, доцент
(МГУ имени М. В. Ломоносова)

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Ключевые слова: славистика, В. П. Гудков, славянские языки, славянские литературы, сербский язык.

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On Serbian nalep/nalijen ‘Aconitum napellus’¹

The paper presents an ethnological-phytonomastical essay on re-telling of the *Low of Similia* in regard to the nature’s poisons and venoms phenomenon in oral folklore of the Balkan Slavs.

Keywords: phenomenology of pōtĭo et venēnum; etymology; phytonomastics; ethnography; ethnology; culture and tradition.

This paper is the second part of two-part composed multidisciplinary research study on the concept of the nature’s poisons and venoms phenomenon and on its understanding throughout the history of human civilization.

The concept of the literary-linguistic analysis of reference records which belong to the circle of the Serbian oral tradition preserved and transmitted throughout writings of the eminent Serbian ethnologists and cultural historians – which we use as a principal method of exhibiting one complex concept as compounds or functions of more basic ones – reflects, actually, ipsa per se the hypothesis that the cultural heritage of one nation survives only by establishing diversity within those dialectical processes that do not “find” and do not “recognize” the source of the identity of one nation solely in its own roots but also in its interaction with other nations. However, due to the economy of this paper line space, we have singled out the treatise *Отрови* (‘On the Poisons’) written by Tihomir Djordjevic to be our research corpus, according to our own assessment that this treatise, being one of the most extensive and most comprehensive writings on the mentioned subject, is of the most significant for the aims of this paper. A detailed semasiological-onomasiological analysis of the collected references enabled us to try to reconstruct the denomination processes of naming the lexical units for the pōtĭo *Aconitum napellus* in the Serbian language (which present an inseparable part of the mini-corpus of the equivalent designations for the same realia – usually determined as

¹ This study was financed by the Ministry of Education, Science and Technological Development of the Republic of Serbia according to the Contract No. 451-03-9 / 2021-14 which was concluded with the Institute for the Serbian Language of SASA.

bio-onomastic designations – in other Slavic languages) applied by their folk onomatourgos. However, our starting point was the assumption that the naming units which present specific lexical layer in every language, were created throughout the time by using limited language tools or – it is better to say – by using those one predefined for such purpose through the way of leaning themselves on social opportunities¹ we could recognize in the language “codes” hidden in the iconymic structure of each of those units.

Knowledge on the nature’ poisons and their conspicuously binary valence to which refers us the antonym pair *pharmaca mala ad necandum* versus *pharmaca bona ad sananadum* is almost as old as man himself. The ingenuity of ancient healers, the analytical minds of antique scholars, the inventiveness of medieval alchemists, the first steps of the predecessors of modern masters of molecular sciences – are “presenters” of the constant human aspiration to bring under its control the manifestations of this phenomenon which undoubtedly hid and evidently continues to hide/or to reveal the very essence of the human nature. By revealing the traces of such human aspirations like those for inventing and producing as well as for creating and performing that were embodied in various customs, rituals, beliefs, in folk art as well as in the so-called rational applications of knowledge – we actually discover the roots of world cultural heritage. Either required by social opportunities or having been in balance with them, human actions appeared and subsequently transformed in the course of time so increasingly, or better to say – in that extent that they have reached us in a kind of the coded forms, thus hiding the coordinate map of their ancient origin.

¹ <Social opportunity refers to cultural or community values and norms that may make engaging in recommended best practices more or less likely> (Journal of Environmental Management, 2015. [Electronic resource] URL: https://www.google.com/search?q=Social+opportunity+refers+to+cultural+or+community+values+&client=firfoxb-d&channel=nrow5&ei=NE-RYb3nBIyV9u8PtY-X8A0&oq=Social+opportunity+refers+to+cultural+or+community+values+&gs_lcp=Cgdn3Mtd216EAMyBQghEKABMgUIIRCgATIFCCEQoAEyBQghEKABMgUIIRCgAToHCAAQRxCwA0oECEEYAFDXBVjXBWCPE2gAcAN4AIABpQGIAaUBkgEDMC4xmAEAoAEBYAEIwAEB&slclient=gws-wiz&ved=0ahUKEwi90bH2t5j0AhWMiv0HHbXHBd4Q4dUDCA0&uact=5 Last time viewed 14.11.2021).

The treatise *Отрову* ipsum per conceptum suum is a treatise on the philosophy of pharmacopoeia without which it would be almost impossible to reconstruct some particular phenomena regarding traditional Slavic pharmacopoeias et pharmaca ad usandum that are grounded on two levels of the so-called vital forces of the Universe: the physical – and metaphysical one.

< За отров у нашем језику, колико је мени познато, има још три речи: јед, чемер и налеп. Употреба им је била двојака: или је њима тровано оружје да би му ефекат био смртоносан, или се давао као напитака > (НАШ НАРОДНИ ЖИВОТ 4/1931: 104).¹ None of the mentioned words has ever been sufficiently etymologically discussed in any of the relevant phytonomastic works until today. P. Skok is of the opinion that the words <*nalijep*> and <*nalip*> present the pseudoi(je)kavian reflexes of an alloglottic prototype – e.g., the one which he found in the nomen specificum *napellus*. However, Skok gave us no explanation for the appearance of transpositions of the syllables in the reflected forms nor he gave us additional samples that could be found in the Roman loanwords of the same morphological structure in order to confirm the regularity of such transpositions (Skok 1972/2: 500-501). As for the possibility that in the case of the Serbian word *налеп* we could deal with an idioglottic etymology, it should be underline here that there are some elder explanations that concern themselves with some of the aspects of this hypothesis. One of them is mentioned for the first time in the treatise of J. Zubatý published in 1913. His interpretation of the Czech formal and semantical equivalent term *nalep* and *nalip* besides Old Czech *nalep* ‘strup za mazanje orožja’ was later accepted by V. Machek and F. Bezlaj (Zubatý 1913: 265-270). Namely, they have based their assumptions on the ground of the mutual comparison of the Serbian word *налеп* with corresponding expressions found in Slovenian, Slovakian and (Old) Czech being of identical or similar morphological and semantical structures. According to their opinion, all attested expressions could have be considered as reflexes from a common Slavic proto-

¹ Here is our translation of the record written in Serbian: <... јед, чемер и налеп ... are three synonymous words to the word **отров** meaning ‘poison’ in our language ... they were either used for making deadly arrows ... or it was given as a beverage ...>

type: **nalěpъ* which presents an unsuffixed deverbal formation derived from the verb **nalěpiti* meaning ‘glutinare’ (cf. ЭССЯ 1995/22: 160–162). The motive for the naming units they found in the fact that the poison obtained from the plant *Aconitum napellus* had been used in the ancient homeland of the Slavs as a war poison (Machek 1954: 45–47; Bezlaj 1982/2: 213). In 1975 G. B. Pellegrini wrote a treatise in which he dealt with the etymology of the Italo-Romance equivalent phytonym with a reconstructed word base **lud-* meaning ‘crazy, irrational, mad, enraged, savage’ and hence ‘*the one who has lost self-control’ – the meaning allusive enough to reconnect us directly with cause-and-effect action unknown to common sense, but much characteristic for a being in a state of decompose mental (re)action/or for someone with altered or even divided consciousness (cf. Pellegrini 1975: 142–153). Physical condition related to such mental health status of one person is usually accompanied with the range of symptoms which are likely to be experienced by someone stroke by panic attack usually defined as ‘a sudden episode of intense fear that triggers severe physical reactions when there is no real danger or apparent cause’ (Mayo Clinic. (Electronic resource) URL: <https://www.mayoclinic.org/diseases-conditions/panic-attacks/symptoms-causes/syc-20376021> Last time viewed 14.11.2021).

Having in mind that any being under the influence of intoxicating agentium found in the rape *napellus* and released by accidental or deliberate acting shows quite evident symptoms which are characteristic for a special type of phobos that is known as hydrophobia or rabies (e.g., stinging and tingling throughout the body followed by profuse salivation, diuresis and diarrhoea, which lead to convulsions, body stiffness and finally, to rigor mortis), then it is completely understandable to introduce phobos → the fear of internal body movements which cause almost unnatural appearance of spills, e.g., as in killing – that vice versa induce an irresistible or almost an unnatural desire or need for constant intake of drinks or food↑ among the so-called diagnostic features or the motives for denominations of the plant which is pretty much recognizable from previous direct or indirect encounters with -/or knowledge of its action. Pellegrini’s work is set on a broad linguistic and extra-linguistic basis, which provided conditions for

comprehensive monitoring of one linguistic phenomenon, both from the point of view of internal laws of a language own development as well as from the aspect of mutual influences between language and cultural history. By arranging this kind of framework, Pellegrini convincingly explained the origin of the Italo-Romance word, which semantical structure, in the same time – point out the psycho- and socio-linguistic phenomena that we are dealing with in this paper. Actually, those are the phenomena to which alluded T. Djordjevic in his treatise *Отрови*, long before Pellegrini, by citing versus from oral Serbian poetry consciously selected to reveal us those linguistic “codes” hidden in designations: <јед, чемер и налеп> (НАШ НАРОДНИ ЖИВОТ: 1.cit). One of them is, of course, the phenomenon of fear. We have no intention to map the path which leads from accentological-laryngeal theories to those that concerns motives that initiated the naming units processes in order to reach the crossroad (that intersects different roads: those which lead into physical reality and the others which lead behind it) which is exactly the connection point of a complicated morphisms networks that are intertwined by Serbian synonymous designations for the rape napellus and their South- and North Slavic phytonymic equivalents. This path is mapped precisely enough in our paper: *Some notes on current Slavic phytonomastics and etymology: Iconymic structure of Classical names for the plant species Aconitum napellus in compare to those regarding (South-)Slavic equivalent naming units*, which presents the first part of this extensive research study (currently in print). Actually, we are going to reach another approach to the same path by precise interpreting those versus cited in the treatise *Отрови* which will lead us to correct protosemantical reconstruct and consequently, which will reveal to us the whole denomination process id est a series of actions or steps taken by an unknown onomatourgos in order to create the Serbian phytonym *налеп*.¹ Finally, passing this way we are not going only to reach the crossroads but even to meet a being who is standing there, between

¹ Here comes the moment to mention two other synonymous terms that have never been etymologically connected with the mentioned one: *налијен* and *јед*; nevertheless, the latter one has been cited together with *налеп* in Djordjevic’s treatise *Отрови*. As for the phytonym *налијен*, it is recorded in the second edition of Vuk’s Dictionary (Караџић 1852: s.v), but totally neglected in the relevant etymological literature until today.

two world, stuck in the state of half-consciousness that was induced by/or, on the contrary, that has induced a fear of what causes insatiable thirst or hunger experienced by that being as a result of unknown cause of a sudden intense vomiting, salivation, diuresis or diarrhoea which is simultaneously the reason of appearing another phobos → the fear of drowning induced by the submersion or immersion of the mouth and nose in a liquid/or of choking caused when a piece of food gets stuck in the upper airway due to trouble with safely swallowing liquids, foods, or saliva. Thus, we came to a concrete semantical connection of the phytonyms *налеп* and *налијен* with the verb **lapiti* meaning ‘лити, пљуштати; похлепно узимати; јести, пити неумерено’ (Влајић-Поповић 2002: 206; 327–329; 331) / **lapiti* meaning ‘куљати, шикљати (о пени), липтати (о крви)’ (idem, 324) and **le(p)ṅṅti* meaning ‘локати; укварити се (о вину)’ (idem, 277, 286) as well as with the Bulgarian ‘налновам (се), нална (се)’ especially in the sense of ‘Въздържам се от ходене по малка или голяма нужда’ (БЕР 1995/4: 482; (Electronic resource) URL <http://www.onlinerechnik.com/duma/%D1%81%D1%82%D0%B8%D1%81%D0%BA%D0%B0%D0%BC> Last time viewed 14.11.2021). We have to note here that in the case of Serbian *налијен*, one could also reconsider a connection of this word with the verb **liti* meaning ‘fundere’ (cf. OCS *lъjati* id (Skok 1972/2: 309)), since it is almost impossible precisely to reconstruct the process of the conceptualization and the organization of the semantical contents of the Serbian phytonyms *налеп* and *налијен*.¹

However, if we keep in mind that the roots of the ancient homeopathy which concept of medical art practicing lie in the sentence: *similis similia curantur*,² then it is not surprising that rape napellus could have also been considered the only cure *id est* ‘*dose against (fear inducing) poison(/potion)’³ for someone who was poisoned by it.

¹ As for the Serbian *jed*, one should have in mind the Slovenian name for the virus *Aconitum* – *preobjeda* (Lednik 2009: 156).

² For more details on this topic, see: Partha P.R., *Law of Similia - A search through literature*. (Electronic resource) URL: <https://www.homeobook.com/law-of-similia-a-search-through-literatures/> Last time viewed 14.11.2021.

³ For this multiword lexical unit formation analogous to *dose of medicine* cf. Gk *antidotos*.

We are of the opinion that the Serbian traditional names for herbal poisons *биље од отрова*, *траве отровнице*, also confirm our assumption that we could deal here with an *antifobos as the antidotos¹ derived from the same (poisonous) plant species *Aconitum napellus*: <Отровни напитци справљени су од биљака и животиња. Биљни се отрови зову просто »биље од отрова« или »траве отровнице«> (НАШ НАРОДНИ ЖИВОТ 4/1931: 105)². Regarding the formal structure of the first mentioned name, we may rather interpret it as an antidotos since many similar or parallel phrasal lexical items found in Serbian belongs to the syntagmatic names composed of an incongruent attribute with the function of a subordinate syntagmatic element which usually presents the designation of a disease/symptom, etc., being treated by the herbal potion such onomastically assigned (cf. *траве од издати*, *траве од грознице*, etc. – the names for herbal remedies that is supposed to cure *издат* ref. *грозницу*); hence, the only logical explanation of the formal and semantical structure of the name *траве отровнице* could only be found in the so-called etymologia semantica/etymologia magica. In other words, it is evident that we are dealing here with a syntagm whose elements reflect prefix-suffix self-repositioning/-rotating due to the so-called taboo-word phenomenon and therefore it would not be impossible to reconstruct the original name as *(с)травице од отрова (with s-mobile) and thence *траве од траве³ which implicates denotatum *‘dose against (fear inducing) poison(/potion)’. In other words, as a result of the reconstruction, we succeeded to establish: a. the pair of the parallel multiword lexical/naming units *биље од отрова* and *траве од траве and thence, b. the semantical identification of the potion with the *antifobos.⁴

¹ Cf. also the fact that even Gk *antidotos* (< *antididōmi*) means ad litteram ‘given in return’.

² Here is our translation of the record written in Serbian: <Potions were made from plants and animals. Those made from herbs simply called »биље од отрова« or »траве отровнице«>

³ (*Траве*) *отровнице* < -ica-substantivizing of the whole phraseme *траве од отрова or just of its second element *од отрова.

⁴ Cf. also Latin *antipararia*: *pharmaca bona ad sanandum versus pharmaca mala ad necandum*.

While the etymological magic turned us back again to the world behind the physis, the following versus draw us a picture of the meta world, from which come antidots female reapers (sic!) out: a. fairies: <Љуби, Јово, не бој ми се брата, Ја ћу рећи нагоркињи вили да сабере од отрова биља па ћу свога брата отровати>¹, b. a being who knows where to find poisons or the one who already has it; usually such beings are under the influence of *energeia chthonos*: <Пусти змија налип кад се пође напиток>, <Излазиле кучке робињице², Налазиле траве отровнице.> There are also some topics where we can find particular lexemes making allusions on some specific ritual-magical acts which could have “made” poisons coming out ut mortifera aut pharmaca ad sanandum: <Бога вама, све четири слуге, ви ми идте у гору зелену, па преберте листак и травицу, па нађите змију присојницу, пуцкајте је двома шибицама, и боцкајте трема иглицама, док вам пусти једа и чемера.> In some versus, we could also find same static/fixed poetic formulas, which in ultima analysi anticipate some future events with mostly predictable actiones et agentes. As we have already mentioned above, there are some beings who reap or find or carry poisons in/or with themselves (like fairies, snakes, slaves/or bound or maybe mad dogs?), but there are also the others for which poisons are made (like cousins and nephews who can act like or instead blood relatives under certain circumstances and due to the possibility of such transformation they can side with metaphysical and potentially dangerous entities): <Кад је Марко Краљевић хтео из зависти да отрује свога сестрића, војводу Дража, он, преврће плоче плочовите и налази змије криловите. До по чаше наточи иједа Од по чаше доналије вина. Кад се прену војевода

¹ All the cited versus are excerpted from the treatise *Отрови* (НАШ НАРОДНИ ЖИВОТ 4/1931: 104=113).

² One could also make possible connection between Serbian *кучке робињице* and English *mad dogs* on one side and the appearance and behaviour of the mythical dog Kerber on the other. Namely, Kerber suffers from hydrophobia. He stands at the entrance to Hades, showing the most terrible symptoms of this disease to anyone who appears before him. He actually manifested mad behaviour and emitted poisonous substances from his jaws. The myth about the mad dog Kerber likely originated in oral folklore. It most likely resembles the features of rabies and may have influenced classic beliefs about rabies (cf. Thomsen and Blaisdell 1994).

Драже, Жив примаче, а мртав одмаче.> As for the poisons effectiveness, it is usually described by lexemes associated with the meanings: ‘to upset’, ‘to perturb’, ‘to disturb mentally or emotionally’, etc. <... цар Стефан није хтео да призна да је уз помоћ виле леп град начинио, а она се расрди, па све изворе ... по Котору отрује и све госте цареве полуди.> We also find it here very much important to give some comment on the phrase *рујно вино* ‘rotten wine’; namely, regarding some of the versus mentioned above, it is evident that *рујно вино* presents actually a mixture of some quantity of wine and poison(s). These versus are repeated in various poems as a static formula suggesting that we are dealing here with specific liquid, probably with some kind of ‘perturbative wine’ – *вино узрујно*. The attribute *узрујно* implicates that this is a special type of wine that can only be consumed by those who possess “metaphysical” mental or body powers or is in a close connection with such beings (e.g., Marko Kraljevic usually drinks *рујно вино*, but it is well-known that he is a fairy brother); as for the others, it could likely be very much harmful.

Finally, I will finish this paper citing the words with which begun the tretise *Отрови*: <Отрови су у нашој старини, изгледа, као и свуда у осталом, играли знатну улогу. Како су обично тајно справљани и употребљавани, то о њима нема много података. Највише се помињу у народним песмама, па ћу по њима и ја рећи коју реч, и ако знам да у њима много што шта, баш и о отровима, пре припада поезији него стварности.>¹

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¹ Here is our translation of the record written in Serbian: < ... As they are usually secretly made and used, there is not much information about them. They are mostly mentioned in folk songs, so I will say a few words based on them, although I am aware of the facts that a lot of things about poisons mentioned there belong to them rather than to reality.> (НАШ НАРОДНИ ЖИВОТ 4/1931: 104).

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Information about the author:

dr Kalezić, Maja, Institute for the Serbian Language of the Serbian Academy of Sciences and Arts (SASA)
Kneza Mihaila 36/1, Belgrade
e-mail: maja3m@yahoo.com